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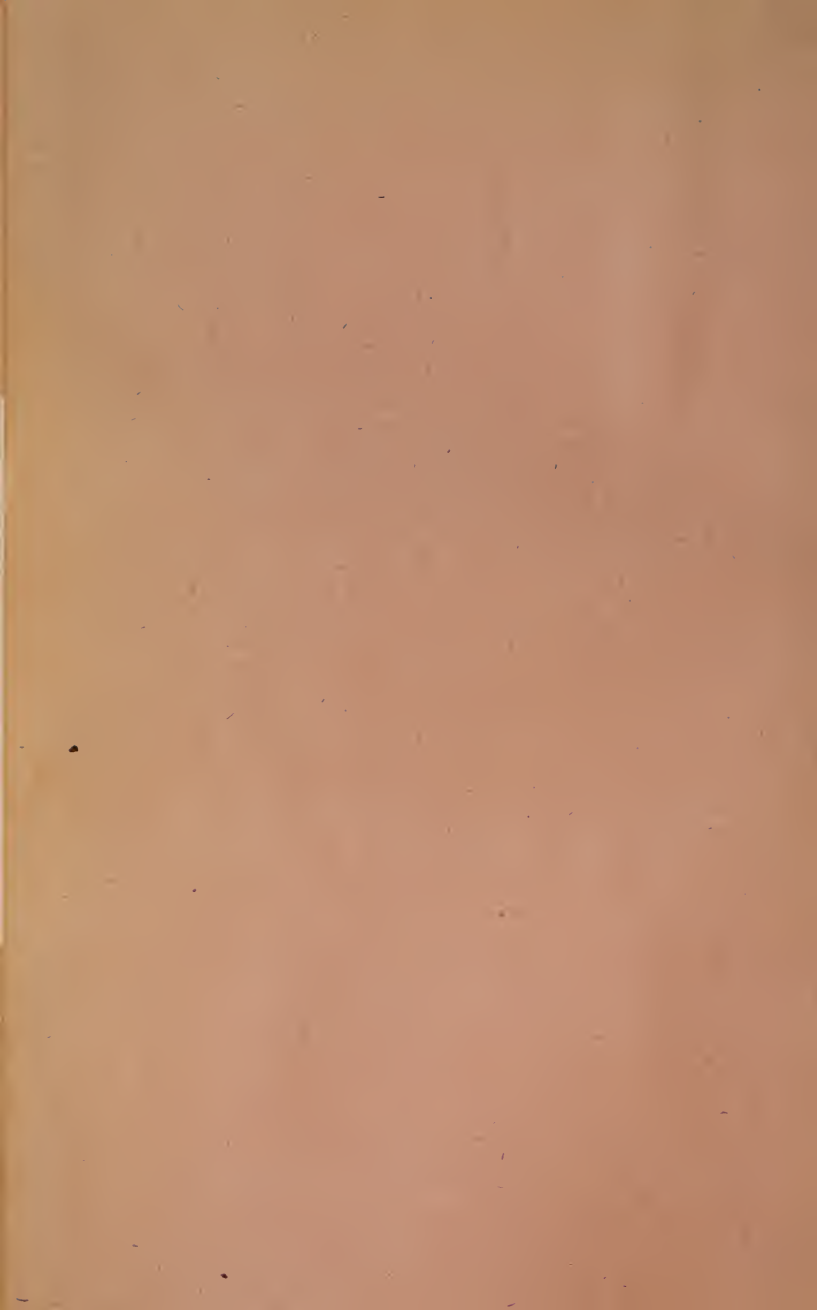
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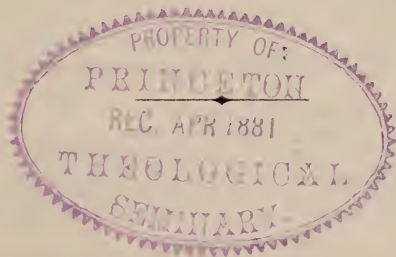
FOR

Woman.

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1876.

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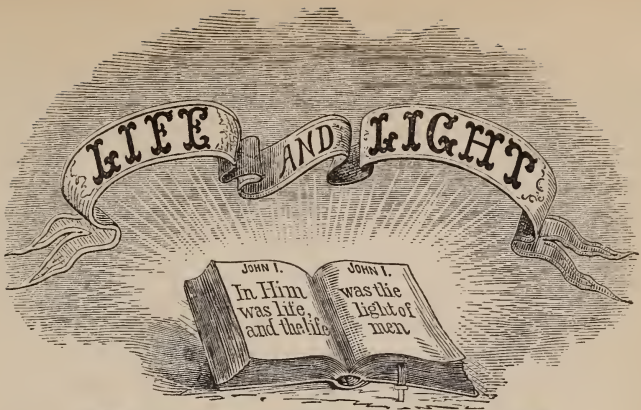
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FOR WOMAN.

VOL. VI.

JANUARY, 1876.

No. 1.

INDIA.

SCENES IN BOMBAY.

BY MISS S. F. NORRIS.

JUST opposite our house, there lives a wealthy Parsee family. Last week the wife and mother died; and perhaps some of the readers of "Life and Light" would like to hear about the funeral ceremonies.

The body was sewed up in white cloth, in the usual manner, and carried to the "Tower of Silence," to be exposed to the vultures, as the custom is. It was followed by priests, who were tied together with white tape, and whose slippers were fastened on with the same material. This tape is supposed to keep off demons; but, in what way it does so, I do not know. Following the priests were a large number of Parsee gentlemen, dressed in the long white robes which they are obliged to wear at funerals, weddings, and on all formal occasions. This garment is made like an old lady's dress, with a moderately full waist, and a very full skirt, reaching nearly or quite to the ground. When they are clothed in these, if it were not for the high, stiff turban, they would look precisely like a company of old ladies. They walked some distance behind the priests, four abreast, not tied together, but each holding the opposite corner of a handkerchief.

After leaving the body at the tower, where the vultures probably commenced their work immediately, they all returned to the house, and sat upon benches outside the door. There must have been nearly a thousand of the Parsees; and the street was completely blocked with their carriages, as far as we could see, in each direction. All night a monotonous chanting was kept up in front of the house; and the next two days these gentlemen came again, and sat outside in precisely the same manner. Large sums of money were distributed among the priests and poor Persians, and several thousand *soodras*, or sacred shirts, given to them. A few Parsees received money also; but *poor* Parsees are almost wholly unknown, so this charity appeared to be confined to very old men and young boys. Several thousand rupees were subscribed for various Parsee charities; and a dispensary was founded in Surat, bearing the name of the deceased woman.

Parsees must not bury their dead, because the earth is holy, and must not be defiled. They cannot burn them, for the same reason, — fire is holy: so they give them to the vultures. To do this, they must be left in the open air; and, as the air is holy also, it is difficult to see the consistency of such a belief. Some one is left to watch the body, so as to see which eye is pecked out first; and it is considered a good or bad omen, as the case may be. Many of the younger and more progressive men deprecate this method of disposing of their dead; but the older ones are firm. They must do as their fathers did before them.

Not long since, I was called to see a young Persian lady; and, to my great astonishment, I found that she could speak English as well as I. It appears that she was taken to England when very young, and placed in a boarding-school near London, where she was instructed in the various branches and accomplishments usually taught in such schools, and always attended church and sabbath school with the others. When she was sixteen, her father brought her to Bombay, and married her to a Mohammedan of the most bigoted kind. She is obliged to wear the native costume, and conform to all their customs. She must join in all their ceremonies and festivals, though they are most repulsive to her; and her old mother-in-law watches and guards her, so that she is little better than a prisoner. When I called to see her, I found her Bible and prayer-book, with other books, on the table beside her. She had an American sewing-machine, and was doing some light work for herself. She had tried to make her room look as pleasant

as possible; but she could not forget her forlorn situation, and begged me to visit her often. She said, "Just think of it! Here I have been shut up for three years, without any companionship except my books. All my life before I have had pleasant, intelligent companions, and felt like a civilized human being; but now, — I do not know what I am."

AFRICA.

THE FRENCH MISSION IN SOUTH AFRICA.

BY MISS G. R. HANCE.

WITHOUT taking the time to tell how it all came about, I will say, that, one beautiful morning in March, we reached the mission-station of Mr. Coillard, a French missionary in Basutoland. A war about seven years ago, between the Dutch and Basutoes, compelled him and his family to leave their station and home. For a year they lived in one of our mission-houses, and were greatly beloved by our missionaries. Their wisdom, their earnest, simple piety, and love for their work, won for them the hearts of all they met. They were much cast down at the time in regard to their work; but they now feel that the trials through which they passed were blessed to their people. They learned to feel the need of God's help, to trust in him, and stand in his strength alone.

They were driven from their station by the chief; and one sabbath day they gathered near a large rock, a few miles from their home, determined together to hold communion with their God. Many heathen people came also, to see what the Christians would do. An old man, one of the oldest in the church, tried to open the meeting with prayer, but was unable to express the troubled feelings of his heart, except by sobs and tears. The Christians, no longer able to restrain themselves, united in an earnest prayer for help. The heathen people became frightened, and ran away, — some on foot, and some on their horses; and the Christians were left alone. The Lord drew very near to them; and at that time began a revival that proved a most wonderful work of God's grace. The Christians were greatly strengthened all through the war, and many added to their number. Five or six wives of the chief became converts. One of them, the pet

wife, was called by the chief to come and see him in his courtyard; and he said to her, —

“I hear that you pray: is it true?”

“It is true,” she answered. “I want to know the Saviour, Jesus.”

“Dare you tell me that?” he asked in a rage. “I will strike you to the ground with this stick I have in my hand. I will kill you, before you shall become a Christian.”

“I fear you,” she replied. “You are my husband and my chief. I know you can kill this body; but you cannot kill my soul. I have a Saviour and a Father in heaven. I fear to displease them more than I fear you.”

He raised the stick to strike her; and, in an agony of prayer to her Father in heaven, she fell at the feet of the enraged man. His hand dropped at his side; his voice changed; and he said, “Go away, pray on; and, when you pray, pray to your God for me.” She went to her father, who was a heathen man, and who was very angry that his daughter should come back to him. He had received thirty or forty head of cattle for her from the chief, and did not wish to return them. But the woman’s determination to live a Christian life was so earnest, that at last she induced her father to give back the cattle; and then she was no longer the wife of the chief. She is a great help and comfort now at the station. One beautiful moonlight evening, I sat and talked with her; and in broken Zulu she tried to tell me what the Lord had done for her soul.

I think it is not quite twenty years since Mr. Coillard began work at his station; and, at the time of the war, he was away three years. There are now about a hundred members in his church, and five out-stations where there are native preachers. None are admitted into the church until they have professed Christianity at least two years, and have learned to read the Testament. This French mission is one of the most successful in South Africa. They have now fifteen missionaries in the field, and are extending their work far into the interior, through the agency of native helpers. The whole church-membership of the mission is about three thousand. They have sixty-four native helpers, forty-four out-stations; and the amount of money contributed last year was six hundred and seventy-five pounds.

Our mission have united in a prayer-meeting with them, and with other Christians in South Africa, to pray for each other and

for our work. This, I know, is becoming a most delightful Saturday evening with the families of our mission. We feel the need of a more spiritual religion at all our stations. Oh that we might see those that have long been taught, but who cling to heathen customs, troubled on account of their sins, and seeking earnestly for the light of the Spirit, and a Saviour's pardoning love!

JAPAN.

LETTER FROM MISS TALCOTT.

I SOMETIMES think my friends will find it difficult to realize that I am in a heathen country: there is so much that is cheering to write, that one forgets to note the discouraging side. For this reason, it has occurred to me that it might be well to write a little to-night; because, during the last two or three days, I have had to keep saying to myself, as one trying thing after another came to my notice, "What else could you expect in a heathen people?" and "It was to save just such as these that Jesus died; and his grace will save them." The arbitrary treatment of the wives by the husbands, even among Christians, has troubled me much.

The assumption of superiority would be extremely ludicrous, if it were not so sad. One wife reported to me as a reason for her coming to prayers, instead of her husband, that he had said, "Your sins are so much greater than mine, that you had better go and get yours forgiven first." And she evidently acquiesced in the verdict. This was when she first began to hear of Christ. To-day she told me that she and her husband used to quarrel; that she had often run away to escape a beating: but now all that was changed, and, whenever they had a chance, they read the Bible together. A woman, who, with her husband, has asked for baptism next month, came to me, and was led to tell me of her home-life. I had thought, from appearances, that they were an exception to the general rule of Japanese families; but she told me that she and her husband quarrelled nearly all the time, and that he often threatened to send her away. She said she heard him praying the other day, that, if Jesus knew of a good woman for him instead of his wife, he would send her to him. She told him, that, if he was baptized, she wanted to be; and he answered, "Your sins are too great." I shall suggest that they both wait another

month; and yet I do feel that they may both be really looking to Christ for salvation, though in a very blind way.

Quite near us are a man and his wife, who, I know, have lived quite amicably together for Japanese, though the husband often told the wife that she was proud, and always doing wrong things; that she didn't know any thing, and other like facts; the wife receiving it all with perfect submission, professing to be thankful for thus being reminded of her faults. I had been thinking these things had improved somewhat. I felt that both were Christians; and I had talked specially with the husband about being gentle like the Saviour, treating not only his wife, but everybody, as he would himself be treated. Last evening, however, I overheard him scolding his wife, and stepped in and sat down with them. I told her I had thought, for a few days past, she had seemed less interested than before, and felt anxious lest something was coming between her and her Saviour. Upon this, her husband burst forth with, "I have just been telling her, that she is so proud, she can't be a Christian. If she were, she would understand, and remember better, some things that you tell her; but she doesn't know any thing." The truth is, she has learned to read the Bible quite intelligently, and to give the meaning of her verse in turn; and I have seen that it disturbed her husband for me to encourage her to read. He tells her that he can't bear to hear her read, it is so evident that she does it with a proud heart. I silenced him by telling him gently that I believed his wife was a Christian, and that the same Redeemer would help them both to overcome pride and every other sin.

Then I came to my room to pray that these weak ones might be guided. Do pray with me. I know you are praying; and God is answering your prayers here.

EUROPEAN TURKEY.

LETTER FROM MRS. MARSH.

WE make the following extract from a letter from Mrs. Marsh, — better known to our readers as Miss Ursula Clark, — written from Samokov, a station in the Western Turkey mission. After speaking of being driven by the heat from Monastir, her own station, to the mountains about Samokov, she says, —

“We came a little before the annual meeting in order to be

present at the examination of the girls' school. The teachers feel very happy in sending out their pupils this vacation *every one* a Christian. All the year, there has been some seriousness among the girls, which culminated at Easter in a very general revival, not only in the school, but extending to others outside. There have been some very interesting cases among these scholars. One of them was a woman about forty-five years old, who had been bitterly opposed to even the mention of the claims of Christ upon her. She has been for years a highly valued teacher in one of the large Bulgarian schools; but feeling the need of a better education in some directions, and, withal, a drawing towards Protestantism, applied for admission to the school, and has been here a year at her own expense. She was almost the last one to rise for prayer in the girls' prayer-meeting; but, that hard step taken, she soon found joy and peace in the hope of sins forgiven. She is going to a village for Bible work during the summer vacation; and good success is expected of her.

“I have very much enjoyed visiting several of the villages near Eski Zagra recently, remaining a week or more in each place. We spent a week in Merichleri, a village where our friends have suffered bitterest persecution, having their new church pulled down by a mob three years ago. Mr. Marsh's first work in Turkey was taking care of that case, obtaining redress from the government. He has, of course, felt a special interest in their affairs, and likes to visit them. We were there at a time when everybody was at home, and had every opportunity we could ask for seeing both Protestants and Bulgarians. Our home was ostensibly with the pastor's mother; but we hardly took a meal there, as we were constantly invited elsewhere. Mr. Marsh went with the pastor and others, where they met companies of men; and the women took me about with them from house to house. They were not ceremonious calls for taking coffee and sweetmeats, and an interchange of civilities, I can assure you, but visits of an hour or more in a place, with a prayer-meeting as the main feature of each one. We went in companies of six or eight; and the neighbors gathered in, till sometimes thirty women sat to listen while the sisters prayed, talked, and sang. As I did not know the language, I was not of much use, except in singing; but I enjoyed seeing them so earnest; and occasionally I found some one who could understand Turkish, which was a great comfort to me. The Protestant community in Merichleri is now firmly established, and constantly

increasing. Their dark days of persecution are well over. They have a church organization, and a young pastor, whom we all love and respect.

“My most delightful visit was in Kuzanluk, the week before we came here. There is a little community of nine families, who are just now supremely happy in their first possession of a settled pastor. Two families have been Protestants for years; but it is only within a year or two that the others have been added. Among the new-comers is a blind girl, in whom I became very much interested. Like many blind people, she is unusually quick in her perceptions, very bright and happy in temperament, and has the strongest desire to learn to read. Hearing of the books for the blind in England, the poor child has set herself to work to learn English, so that she may be able to read. But just think of her getting at the Bible in that roundabout way! This blind girl was not the only one who interested me in that village: several of the women seemed to me to have unusual force of character; and they have all done nobly in building, without any outside help, a nice little chapel, which is already half filled on the sabbath.

“Kuzanluk is famous for its rose-gardens, from which is made and exported half the oil that is sent from Turkey. We were there just in the height of the season, — an unusually fine season, — and enjoyed exceedingly the gardens of pink roses. These are the only kind from which the red oil is distilled. A very inferior quality, used to dilute the other, is obtained from the common white roses; while the dark red ones, which are very fragrant, and furnish nice rose-water, yield no oil at all. How we did luxuriate for a week, using oil by the quart, and the most delicious rose-water in untold quantities! My room was filled with fresh roses every day; and a nice jar of rose sweetmeats satisfied still another sense: in fact, we ‘rose’ to the seventh heaven of perfume.”

THE CONSTANTINOPLE HOME.

ONE of the missionaries in Constantinople writes as follows of the opening of the fall term of the Home school:—

“I want to share with you the pleasure I feel on finding that the new year at the Home has opened most encouragingly. We have known that most strenuous efforts were being made by the Armenians to prevent parents from sending their children; and we were prepared for the possibility of a small attendance. The advertisement was for Tuesday of this week; and the teachers,

having in mind that the scholars would be coming in on that day held the first regular session yesterday. To our great gratification, there were thirty-five on the first day. There are more to come; and our hopes are quite high just now."

Another missionary, who was passing through Constantinople at about the same time, says, —

"I should have enjoyed remaining three or four days longer, and seeing the school together. The girls were beginning to assemble when we left. I had the pleasure of meeting eight or ten at family worship, and was much pleased with their bright faces and courteous manners. One took her place at the piano, and played the accompaniment to the Evening Hymn of Praise; and all repeated texts of Scripture, English, Turkish, and Armenian being brought into requisition. I also visited the new building. The situation is delightful; and the view from the upper rooms and the roof is glorious. The building itself presents a fine appearance, and, on the whole, is admirably well arranged. I noticed particularly the spacious halls, roomy closets, large dining-room, gymnasium, and drying-room."

CHINA.

LETTER FROM MRS. HARTWELL.

WE give below extracts from a letter from Mrs. Hartwell of Foochow, China, written to the auxiliary in Fitchburg, Mass., in which, after speaking of her pleasure in corresponding with the society she says, —

"In the three months past, I have made over one hundred and fifty visits in about sixty different families. As there is less opposition than there was a few years ago, the work has been very pleasant. I have employed a Christian woman in my family for some years, and I have recently sent her out visiting. She has opened the way for me to visit in families of the better class; and I have had invitations to about a dozen houses for the purpose of reading and talking. I have been treated very well, being allowed to say what I pleased without opposition. Some have even said that the idol was nothing, or 'All you say is good;' and almost invariably small books have been bought. These are rich families, whose houses are shut on the street. The poorer classes keep their doors open; and the women sit in the doorway, often inviting me in as I pass.

“As a specimen of an afternoon’s work, I will write of my calls yesterday. In the first place, I went to see a sick woman who is near death. Years ago, she was induced to read Matthew and John, our hymn-book, and the catechism, by my paying for teaching. Since her sickness, she has wished me to come often to sit with her, and pray with her. She has frequently offered the Lord’s Prayer; and at the end of my prayer, her hearty ‘Amen’ — which in Chinese is a phrase which means ‘this is my heart’s desire’ — was always pleasant. Her mind so wandered yesterday, that I could not pray with her. I next went into an old woman’s shop; and, after a few minutes, a servant-girl came in, and said that I was invited to call at a house I had just passed. I went in, and found ten ladies dressed in white grass-cloth, old and young, all of one family surname. Six or seven were seated around the table, gambling. They stopped to speak to me, and ordered tea to be brought. But soon an elderly woman said, ‘I am waiting for you to play;’ and the game went on, while the others talked with me. Gradually we began to talk about religion, and to speak of gambling. I said to the gambling women, ‘Now, if you knew that God — or Heaven, if you are pleased to call him so — was unwilling that you should gamble, would you give it up? I fear you would not,’ I added. ‘And that is just where our sin lies: we are bent on our own way, not in one thing, but many. We prefer to worship idols, because we do not like to obey God’s laws.’ I kept the attention of the gambling women for some time; and they received what I said very pleasantly, although I spoke so plainly. A large fleshy woman said, by way of excuse, ‘Gambling is very amusing and interesting.’ — ‘But,’ I answered, ‘it is very injurious to all parties. Only a day or two ago, I was in a house where the women pointed to a brother who was lying on a bed, weeping, because he had lost over a thousand cash the day before in gambling.’

“From there, I went to another street, into a building where there were four families, and had a good talk, some of the fathers being listeners. One woman was ill. Her son was a day scholar some years ago: so she knew something of the truth. As I was about to leave, a servant-girl invited me to visit a wealthy family near, and I had a very pleasant call there. They were very polite, and listened well. One fine young man remarked, that he heard Mr. Hartwell speak of these things a day or two before. A woman, also, could read, and bought a book which contains our articles of faith, and the ten commandments.

“It is for these labors that I ask for your earnest prayers. I may never call at those three houses again; but the dear Lord can follow up the impressions, and waits for our prayers and our faith. Will you not take these women into your hearts, and plead for their deliverance from the control of the evil one? Think of us through the winter, telling the ‘old, old story,’ and pray that many may believe and be saved.”

Our Work at Home.

SPECIAL APPROPRIATIONS.

BY MRS. N. G. CLARK.

(Abridged for “Life and Light.”)

THERE is, perhaps, no way in which it is so easy for benevolent persons to defeat their own ends, and do harm where they wish to do good, as by an unwise appropriation of money. And not only of individuals seeking to do good, is this true, but equally so of societies organized for charitable purposes. Every Christian who has engaged in any form of benevolent work in our own cities and towns has learned this so effectually, that I need not dwell upon it a moment.

But if it be so true here, where a little effort will enable us to learn the merits of each case that is laid before us, and to see all sides of each question we are called upon to decide, how much more must it be true when we seek to benefit those who are separated from us by broad oceans and continents, whose characters, habits of life, and real needs, we only half understand! In such a field of labor, how easy it is, with the best intentions, to make the gravest mistakes! Especially for a society like ours, comparatively new to the work, how easy would it be, by our unwise action, to do injury which those of larger experience would avoid! Being well aware of this from the very outset of our work, we adopted the policy of the American Board, and are pledged to it by our act of incorporation. And, as time goes on, we are more and more

convinced of the wisdom of this arrangement. We see more and more clearly the necessity of unity, not in purpose only, but in *plan*, with that body, if our efforts are to result in real and lasting good.

But are the officers, or even the Prudential Committee, of the American Board, willing to assume the responsibility of appropriating funds? Do they, sitting in council, decide what moneys shall be given to this school, and what to that; where a new schoolhouse must be built, or an old one repaired; where a Bible-reader or a colporteur shall be employed; where pupils are to be received without charge, and where they should be required to pay tuition? Not simply upon their own judgment; not without seeking light from those best fitted to give it. They have learned that harm may be done abroad, as well as at home, by indiscriminate giving; that often the truest help to the needy is to stimulate them to help themselves; that, instead of doing every thing for a feeble church or a struggling school, it may be better to leave something to be done by those who are to reap the benefit of these institutions; that, in many cases, our Bibles and our schools are not valued so long as they are given freely. How much help to give, and where to stop giving in each case, is a difficult problem: who shall solve it? Even the Prudential Committee, feeling that at so great a distance their knowledge of facts can be but partial, shrink from the responsibility of judging how the Lord's money may best be spent, and turn to the missionaries, saying, "You are on the ground. You see and know much that we cannot understand. You must advise us."

And, now that the responsibility is thrown back upon the laborers in the foreign field, how do they meet it? Does each one, considering the wants of his own station only, sit down and write what is needed there? Would it be safe to act upon estimates of expense prepared in that way? Our missionaries themselves are but human, and are, therefore, liable to errors of judgment, — peculiarly liable perhaps, from their isolated position, to overestimate the comparative importance of the work needed in their own fields. They realize the dangers themselves; and in the Annual Meeting of the mission, where as many as possible of its members are convened from all the stations to decide upon their plans for the coming year, the members of each station present a carefully prepared estimate of the funds which will be needed for their work; not merely a statement of the aggregate sum, but a list of details,

with the expense of each. When all these items have been carefully and prayerfully considered and voted upon, the secretary of the mission forwards to the foreign secretary at Boston, *in detail*, the estimate of the current expenses of the mission for the coming year, sanctioned by at least a two-thirds vote of those in attendance upon the meeting. This estimate the foreign secretary lays before the Prudential Committee, who decide whether, in view of the wants of other missions, they can grant the whole sum: if not, they seek to retrench in those particulars which seem least vital to the interests of the work. Oh that sad, sad word "retrench," when the fields are white, and the laborers so few!

It has been my privilege to attend some of the mission meetings alluded to. I have seen how carefully each item of expense is scrutinized, how deeply the missionaries feel that the money they are to use is a sacred trust. I have heard a missionary plead earnestly for an appropriation of funds which seemed to him very desirable, and have seen with what a Christian spirit he would yield the point, when his fellow-laborers voted it unwise. He, perhaps, was still unable to see it so; but he felt, that, as they had asked God for guidance in all their decisions, those decisions must be accepted as from above.

This acquiescence in the decision of the majority is founded upon experience of the mischievous results of a different policy. Were it proper to mention names, instances might be cited in which large sums have been worse than thrown away. Money has been sunk in unsuccessful schools, and in other enterprises not favored by most of the missionaries in the field. Native communities have been kept in a state of pauperism, by help bestowed freely by missionaries, who could obtain it from wealthy friends, or local missionary societies in this country. These same communities, when this source of supply was withdrawn, have themselves come forward, and raised the money needed for their churches and schools. The supply for missionary purposes is limited, and must be wisely used for *vital* objects. To waste money where it is not needed is to take it from other points where it is needed. And if missionaries are to follow their own judgment, in opposition to that of their brethren, raising money for their own special purposes and pet schemes by personal appeals, great injustice will often be done. Those who are ready writers or eloquent speakers will obtain money for their work; while others, with perhaps a better cause, but with less ability to set it forth in glowing terms, will

fail. The native Christians will feel that some stations are favored at the expense of others; and so jealousies will arise among them. They will find that pathetic appeals to one missionary will secure them almost any thing they ask, while from others no money can be obtained; and so one will gain undue influences among them at the expense of another, who is as devotedly, and perhaps more wisely, working in their behalf, — a result not favorable to good feeling among the missionaries themselves.

All this has a bearing upon our work; for such a disappointment as I have spoken of may come to one of our missionary sisters in regard to some plan of hers for work among the women or the schools. For, in the foreign field, the cause is one; and the plans for "woman's work" are considered with the same care as all the rest. Suppose that, after such a disappointment, she finds, on her return from the Annual Meeting, a letter from the secretary of some one of our auxiliary societies saying, "Tell us what we can do to help on your work." She is not acquainted with our methods. She does not know, that, by our constitution, we are pledged to act in accordance with the policy of the American Board, nor realize that money spent for such special projects must be taken from the funds needed for the support of our missionaries themselves. She naturally feels that God has sent her the help so much desired. She says to herself, "From this source I may receive the money needed to carry out my plan, without trenching upon the funds of the Board." She writes to the secretary, stating her case; and what are we to do? What can we do, but disappoint her once more? It is hard to do it; but we cannot violate our act of incorporation by making a special appropriation without the sanction of the Prudential Committee. Our secretary must explain to her that we appropriate money only for objects sanctioned by that committee, and that they sanction only appropriations first approved by vote of the missions. As soon as possible, we must try to have this principle clearly understood, both among our missionaries abroad and our auxiliaries at home, that both parties may be spared all the disappointment and embarrassment resulting from misconception on the subject.

But some one may say, "May not a mission vote against some plan, not because they deem it unwise, but because other things are more important, and they fear there will not be funds enough for all?" It is true, alas! that such a case may often arise. The missions have learned about how much they may expect from

the churches at home ; and, therefore, they watch and plan that every farthing shall accomplish its utmost.

Dear sisters, let us never forget that this blessed privilege of working for the spread of the gospel in this dark world involves also a solemn trust. We have accepted a great responsibility in gathering and using the money which comes to the Lord's treasury from so many loving hearts, and is followed by so many earnest prayers. Let us ask Him who giveth liberally, for wisdom, that none of these precious gifts be wasted.

BRANCH SOCIETIES.

WE are very glad to report at this time the formation of a Branch Society for the State of New York. The organization was effected at a ladies' meeting, held in connection with the State Association of Churches at Norwich, Oct. 21, just too late to be noticed in our last issue. Mrs. Ray Palmer, President of the Philadelphia Branch, presided at the meeting, giving the new branch the benefit of her experience, and extending to it the right hand of fellowship. Miss Rosa Smith, formerly of the Madura mission, also spoke of the joys and compensations of missionary work, adding much to the interest of the occasion. Seventeen of the auxiliaries already existing in the State were represented at the meeting; and if earnestness, determination, and enthusiasm will accomplish any thing, this last branch is destined to have a vigorous growth. The following officers were chosen: Mrs. Butler of Fairport, President; Mrs. J. C. Holbrook of Syracuse, Secretary; and Miss Myra Fritcher of Syracuse, Treasurer. Vice-presidents, to promote the interests of the society in the various conferences, were appointed as follows: Mrs. Isaac Edwards, for Albany Conference; Mrs. W. N. Robinson, for central; Mrs. James Dean, for Oneida, Chenango, and Delaware; Mrs. Bradford, for Ontario; Mrs. R. J. Waite for St. Lawrence and Black River; Mrs. E. Taylor, for Susquehanna; Mrs. H. F. Dudley, for Wyoming; Mrs. Eli Corwin, for Western New York; Mrs. W. I. Buddington and Mrs. A. S. Barnes, for New York and Brooklyn. Each vice-president was also empowered to appoint a committee of two to assist her in the work.

On the same day that this branch was formed, the Second Annual Meeting of the Rhode Island Branch was held at Provi-

dence, of which its secretary writes, "The goodly number present in the morning, and the well-filled chapel in the afternoon, were indicative of increasing interest in the cause. Responses were received from almost every auxiliary and mission-circle: the assistance thus rendered by our young helpers was a very pleasing feature of the meeting. The branch has gained one auxiliary, and three mission-circles, making a total of thirty. There now remain but seven churches in the State not connected with the Woman's Board.

"The receipts for the year amount to \$3,003.22, nearly \$1,000 more than last year. Of this amount \$751 has been contributed by mission-circles.

"Greetings were received from Miss Cowles of the New Haven Branch, Mrs. Theron Baldwin of the Hartford Branch, and Miss Borden of the Boston Board. Their words of cheer and encouragement were very gratifying; and the influence of this interchange of Christian sympathy must result in good.

"After partaking of a bountiful collation, and spending an hour in social intercourse, the services were resumed at two o'clock. Mrs. Dr. Blodgett gave an interesting report of the recent meeting of the Woman's Board in Chicago. Following this was a poem, read by Miss Leavitt, entitled 'The Missionary Soup-Kettle,' written by Rev. C. C. Tracy, describing the famine in Asiatic Turkey in 1874-75. After an address by Miss Borden, the remaining time was occupied by Mrs. Wheeler of Harpoot, Turkey. She spoke with deep earnestness of the value of woman's work in the mission cause, and vividly portrayed the condition of women in lands without the Bible. Instances were also given of the cheering results of bringing to these dark homes and hearts a knowledge of the word of God, or, as they beautifully call it 'the breath of God.'

"A few parting words, a prayer, and the doxology, closed the meeting, which was an occasion of great interest to all present."

CONFERENCE ASSOCIATIONS.

OUR Sixth Conference Association was formed at East Marshfield, in connection with the meeting of the Pilgrim Conference in October, with the following officers: Mrs. John H. Bourne, Marshfield, President; Mrs. E. Alden, jun., Marshfield, Vice-President;

Mrs. C. W. Allen, Hanover, Secretary. A committee of ladies, consisting of one from each church in the conference, was appointed for the promotion of the interests of the association.

That these conference associations will prove a power in our work is shown by a report recently received from the one in South Middlesex, which was organized a year ago. Its secretary says, —

“As our record now stands, we have just doubled our number of missionary societies during the year, having, in all, fourteen auxiliaries, and eight mission-circles. By our union in this organization, at least one important object has been gained, — the strong interest and sympathy that has sprung up among the sisters of our different churches. Those who met as strangers before are strangers no longer. The common cause which we bear upon our hearts brings with it common interests and duties; and we feel, indeed, like one great family.”

Large and interesting meetings were also held recently in the Essex conferences North and South. In the thirty churches in South Essex, there are eleven auxiliaries; and the warm interest manifest in the last meeting seemed an earnest of the speedy formation of others. At this meeting, the following resolutions were passed: —

Whereas, We feel that the organization of the Essex South Conference Association was prompted by a desire to vitalize individual interest in foreign missions, as well as to enlarge the usefulness of the auxiliary societies,

Resolved, That, as individual members of the churches represented by this Conference, we seek daily at a throne of grace to be endowed with that true missionary spirit which regards all the world as the field, and sees in every creature one for whom Christ died.

Resolved, That, as mothers, we seek to stimulate in our children the same missionary spirit which we invoke for ourselves.

Resolved, That, as members of the respective auxiliaries connected with this Conference, we bring our responsibility to those societies to the test of our love for Jesus; that we seek their prosperity by our presence at the meetings, by our prayers, and by that full consecration which says, “Lord, what wilt thou have me to do?”

Resolved, That a copy of these resolutions be sent to the pastor of each church connected with this Conference, with a request that they be read from the pulpit on the sabbath following.

WOMAN'S BOARD OF MISSIONS.

RECEIPTS FROM OCT. 18, TO NOV. 18, 1875.

MRS. BENJAMIN E. BATES, TREASURER.

MAINE.

Maine Branch.—Mrs. Woodbury S. Dana, Treas. Farmington, Aux., \$15; Brunswick, Aux., \$5 30; S. S. cl. \$1.70; Bath "Central Ch. Mission-Circle," \$53.79; Washington Co. Conf. prayer meeting, \$8.50; Deer Isle, Aux., \$ 5; Farmington, "Willing Workers," \$23; Auburn, Aux., \$34; Searsport, Aux., with prev. contri. to const. L. M. Mrs. Lucy C. Adams, \$7.92; Falmouth, 1st Parish Ch., Aux., \$20; Rockland, Aux., to const. L. M.'s Mrs. Maria S. Spear, Mrs. Emma Morse, \$50; Mrs. David Tillson, to const. herself L. M. \$25, \$259 21
Oxford.—Cong. Ch. and Soc'y, 4 00
Wells.—A S. S. class of children, 1 00

Total, \$264 21

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Abby E. McIntire, Treas., Amherst, Miss L. F. B., \$30; Bristol, Aux., \$21.75; Dunbarton Aux., \$10.62; East Derby, Aux., of wh. \$25 by Mrs. Maria McGregor Cogswell to const. herself L. M., \$81; Exeter, Aux., \$5; Hollis, Aux., \$35; Hampton Falls, Aux., \$19; Keene, 2d Ch., Young Ladies' Mission-Circle, \$55; Mt. Vernon, Aux., \$12; North Hampton, Aux., \$14; Newport, Aux., \$7, \$300 87

Total, \$300 87

C. Home Building-Fund.

New Hampshire Branch.—Exeter, 1st Ch., S. S. for desk, \$10; Hollis, Mrs. Burge and Miss Ball, for desk, marked "Seneca Cummings," \$10; young people, for desk marked "Busy Bees, Hollis," \$10; Newport, Aux., for shelf in library, \$25, \$55 00

VERMONT.

Vermont Branch.—Mrs. Geo. H. Fox, Treas., St. Albans, \$158; Brookfield, 1st Cong. Ch., \$17; 2d Cong. Ch., with prev. contri. to const. L. M. Mrs. William A. Bushbee, \$12; So. Hero, Aux., \$35; Lyndonville, Aux., \$12 36; "Busy Bees," \$14; Danville, Aux., \$30; Vergennes, Aux., of wh. \$25 to

const. L. M. Miss A. E. Huntington, \$51; "Cheerful Givers," \$14; Brandon Aux., \$23.50; Castleton, Aux., of wh. \$50 to const. L. M.'s Mrs. L. H. Stone, Mrs. Mary Noyes, \$55; Chester, Aux., \$16 54; Thetford, Aux., \$8.50; Charlotte, Aux., \$11 25; Pittsford, Aux., to const. L. M.'s Mrs. A. M. Caverly, Miss Abby Stevens, \$50; Wells River, Aux., \$12, \$523 15
Burlington.— "Our Mission Band" for Hindu Girls' Sch. and E. R., 151 00
Middlebury.—Aux., towards pupil in the C. Home, 50 00
West Hartford.—Ladies of Cong. Ch. and Soc'y, 8 25

Total, \$732 40

C. Home Building-Fund.

Vermont Branch.—Mrs. E. W. M. for Daniels Room, \$150; Rutland, Mrs. H. E. Frink, \$3, \$153 00

MASSACHUSETTS.

Amherst.—Aux., 2d Cong. Ch., \$11 00
Ashby.—Cong. Ch., 1 00
Boston.—Miss Ann Newman, of wh. \$50 to const. L. M.'s Mrs. Teresa S. Wheeler, Bangor, Me., Miss Emily C. Wheeler, Albany, N.Y., 100 00
Boston Highlands.—Eliot Ch., Aux., \$16.25; Mrs. T. Garrett, to const. L. M. Miss Josie E. Bennett, \$25; "Ferguson Mission Circle," \$100, 42 25
Burlington.—Aux., to const. L. M. Mrs. William M. Walker, 25 00
Cambridge.—Union Aux., Shephard Ch., \$24; East Cambridge Ch., \$22; North Ave. Ch., of wh. \$25 by Mrs. M. W. Carr to const. herself L. M. \$1.30; "Rose-Buds," \$5, 251 00
Chelsea.—Aux., 2 00
Clinton.—Aux., 17 80
Falmouth.—"Seaside Cleaners," to const. L. M.'s Miss Carrie C. Davis, Miss Lucy D. Tozer, 50 00
Fitchburg.—Rollston Cong. Ch., 20 00
Grafton.—Aux., with prev. contri. to const. L. M.'s Mrs. Wm. R. Hill, Mrs. M. P. Dennis, 45 50
Holbrook.—Mrs. E. N. Holbrook, to const. L. M. Mrs. Zenas French, \$25; "The Little Children," \$3, 28 00
Holliston.—Aux., 25 00
Ipswich.—A friend, 75
Leominster.—Cong. Ch., 2 50
Leominster, No.—Cong. Ch., 2 00

Littleton. — C. M. H.'s Missionary box, \$1 00
 Lowell. — Aux., of wh. \$25 by Miss Sarah H. Stickney to const. L. M. Mrs. S. W. Stickney, 40 27
 Lunenburg. — E. T. Francis, 2 00
 Malden. — Aux., to const. L. M. Mrs. Phebe F. M. Pierce, \$25; Mrs. Louise W. Rounds, to const. herself L. M., \$25, 50 00
 Marblehead. — Aux., pupil Miss Payson's sch., 40 00
 Natick. — Aux., 114 25
 Newburyport. — Aux., for Mrs. Tomson's sal., \$50; Tyler Mission Circle, \$25, 75 00
 Newton. — Miss Bessie B. Ely, a birthday gift, 5 00
 North Brookfield. — Mrs. M. T. Reed's S. S. cl., to const. L. M. Mrs. Ann Maria Hair, 25 00
 Norfolk. — Mrs. Levi Mann, 5 00
 Peabody. — Aux., toward the Bitlis sch., 12 00
 Pepperell. — Cong. Ch., 2 50
 Pigeon Cove. — "Busy Bodies," 25 00
 Pittsfield. — Aux., a friend \$20; monthly col., \$18, 38 00
 Reading. — Children's Missionary Soc'y, 111 00
 Royalston. — Aux., 40 00
 Springfield Branch. — Miss H. T. Buckingham, Treas., Monson, Aux., for B. R. Madura, \$30; pupils in Marsovan and Foochow, \$70, of wh. \$25 by Mrs. Dea. Porter to const. L. M. Mrs. Dr. Abram Smith; Holyoke, 2d Ch., \$167.84; West Granville, Aux., \$5.50; Springfield, Memorial Ch., Mrs. Hooker's Bible Cl., for Myriam, at Talas, \$25; towards Miss Talcott's sal., \$19; South Ch., \$3.10; for Miss J. E. Wheeler's sal'y, Japan, \$244.10, of wh. \$25 from 1st Ch., Westfield, to const. L. M. Mrs. A. J. Titsworth; for Miss Talcott's sal'y, Japan, \$1.27; East Longmeadow Cong. Ch., \$12.75; "Young Disciples," \$8.58 towards pupil at Talas, 713 87
 Southampton. — "Bearers of Light," to const. L. M.'s Mrs. Mary A. Johnson, Mrs. Ophelia A. Clapp, 50 00
 Southbridge. — Mrs. Sumner Marsh, 1 00
 South Plymouth. — Mrs. David Brigham, 5 00
 Watertown. — Aux., for pupil Udupity, 30 00
 Wellesley. — Mrs. P. W. Dana to const. L. M. Mrs. Henry C. Bigelow, Dedham, 25 00
 West Boylston. — Cong. Ch. and Soc'y to const. L. M. Mrs. Dorinda D. Winter, 25 00
 Westford. — Cong. Ch. and Soc., 7 75
 Weymouth, North. — "Wide-

awake Workers," to const. L. M. Miss Mary Jones, \$27 59
 Wrentham. — Aux., 44 50
 Total, \$2,139 53

C. Home Building-Fund.

Ashfield. — First payment tow. the room to be called "The White Sisters," by H. W., \$50 00
 Boston, South. — Mrs. Jeremy Drake, for Drake Room, 200 00
 Cambridgeport. — Prospect-st. Ch., Aux., 70 00
 Winchester. — Mrs. D. N. Skillings, for the Skillings Room, 231 00

CONNECTICUT.

Darien. — "Busy Bees" for B. R. in Harpoot, \$5 00
 Hartford Branch. — Mrs. Charles A. Jewell, Treas., Rockville, Aux., \$9; Terryville, "Buds of Promise," to const. L. M. Mrs. L. S. Griggs, \$25; Berlin, Aux., \$67; Dayville, "Youths' Mission Band," proceeds of fair, for pupil in the Inanda sch., \$30, in Miss Payson's sch., \$40, in Dakota Home, \$40; Poquonock, Aux., of wh. \$25 to const. L. M. Mrs. W. W. Phipps, \$50; South Windsor, Aux., pupil in Miss Payson's sch., \$42.50; Simbury, Aux., \$35; Terryville, Aux., \$13; East Granby, Aux., \$7; Plainville, Aux., of wh. \$25 Mrs. Delia Marsh to const. L. M. Mrs. O. Hall, \$75; Wapping, Aux., \$8; Rocky Hill, Aux., and S. S., of wh. \$40 towards two pupils in Miss Townshend's sch., \$55; West Killingly, Aux., \$40, 536 50
 New-London Co. Branch. — Mrs. J. C. Learned, Treas., New London, 1st Ch., of wh. \$50 to const. L. M.'s Miss Grace H. Learned, Miss Florence Learned, \$195; 2d Ch., \$107.14; Old Lyme, Aux., for B. R. in Van, \$30; East Lyme, Aux., \$14; Norwich, Broadway Ch., Aux., of wh. \$25, by Mrs. Edward B. Huntington to const. L. M. Miss Mary L. Huntington, \$153, 499 14
 Southport. — Cong. S. S. towards pupil in Harpoot, 30 00
 Total, \$1,070 64

NEW YORK.

Catskill. — Miss Julia R. Day, \$25 00
 Westmoreland. — Aux., 7 00
 Total, \$32 00

MICHIGAN.

Lansing. — Plymouth Cong. S.S.,

towards pupil in the Misses Ely's sch.,	\$25 00	Louise Papineau, Mrs. J. H. May to const. L. M. Miss Kate Louise McCaffrey, Mrs. P. D. Browne to const. L. M. Miss Winnie Browne, Mrs. E. K. Greene to const. L. M. Miss Eleanor O. Greene, \$36 50; Waterloo, P. Q., "Seek-and- Save Society, \$30,	\$66 50
Total,	\$25 00		
WISCONSIN.			
<i>Avoca.</i> — "Merry Workers,"	40		
Total,	\$0 40		
CANADA.			
<i>Canadian Branch</i> — With prev. contri. Mrs. G. A. Greene to const L. M. Miss Flora M. Greene, Mrs. Hugh McLennan to const. L. M. Miss Isabella McLennan, Mrs. N. B. Corse to const. L. M. Miss Olive C. C. Claggett, Mrs. L. J. Papineau to const. L. M. Miss Marie		General Funds, \$4,631 55 C. Home Building-Fund, 759 00 "Life and Light," 214 41 "Echoes," 12 63 Weekly Pledge, 8 60 Leaflets, 5 92	Total, \$66 50
		Total,	\$5,662 11
		MISS EMMA CARRUTH, <i>Asst. Treas.</i>	

MISSION-CIRCLES.

ACKNOWLEDGMENTS.

- MAINE BRANCH. — *Bath.* — Central Church Mission-Circle, \$53.79.
Farmington. — "Willing Workers," \$23 00.
- NEW-HAMPSHIRE BRANCH. — *Hollis.* — "Busy Bees," \$10.00.
- VERMONT BRANCH. — *Lyndonville.* — "Busy Bees," \$14.00.
Vergennes. — "Cheerful Givers," \$14.00.
- MASSACHUSETTS. — *Boston Highlands.* — Eliot Church, "Ferguson Circle," \$1.00.
Cambridge. — North-Avenue Church, "Rose-Buds," \$5.00.
Falmouth. — "Seaside Gleaners," \$50.00.
Holbrook. — "The Little Children," \$3.00.
Newburyport. — "Tyler Mission-Circle," \$25.00.
Newton. — Miss Bessie B. Ely, \$5.00.
Pigeon Cove. — "Busy Bodies," \$25.00.
Reading. — "Children's Missionary Society," \$111.00.
- SPRINGFIELD BRANCH. — *East Longmeadow.* — "Young Disciples," \$8 58.
Southampton. — "Bearers of Light," \$50.00.
Weymouth-North. — "Wide Awake Workers," \$27.59.
- CONNECTICUT. — *Darien.* — "Busy Bees," \$5.00.
- HARTFORD BRANCH. — *Terryville.* — "Buds of Promise," \$25.00.
Dayville. — "Youth's Mission-Band," \$110.00.
- WISCONSIN. — *Avoca.* — "Merry Workers," 40 cents.
Whitewater. — "Cheerful Workers," \$1.00.
- CANADIAN BRANCH. — *Waterloo, P. Q.* — "Seek-and-Save Society," \$30.00.
- ILLINOIS. — *Glencoe.* — S. S., \$19 22.
Evanston. — "Little Towel-Hemmers," \$3.78.
- IOWA. — *Ogden.* — "Busy Bees," \$15.00.
Polk City. — "Buds of Promise," \$6.10.
Sibley. — "Sibley Helpers," \$3.40.
- MINNESOTA. — *Zumbrota.* — "Prairie-Gleaners," \$30.00.
- MISSOURI. — *St. Louis.* — "Ready Hands," \$63.25.
- DAKOTA TERRITORY. — *Yankton.* — "Willing Hearts," \$10.00.

Department of the Interior.

AFRICA.

LETTER FROM MISS PINKERTON.

(Concluded.)

FROM Umvoti, a short day's ride brought me to Umsunduzi, where Mr. Tyler now is. This station is farther from the sea, and on higher ground. I staid here a week; and then Mr. Tyler, Miss Day, Mattie Tyler, and I, prepared to visit the old station of Mr. Marsh, now occupied by a native pastor, named Benjamin. A bit of ground there is sacred to the memory of the founder of the station and church; and, as we stood around the grave, we all felt, that, though dead, he yet spake to us in many ways.

Mrs. Tyler invited two or three others, and planned for us a picnic on some beautiful points of table-land which were on our route.

Early Saturday morning, just imagine a light wagon, with a white top, drawn by six oxen, and filled with a merry company, and lunch for all, both black and white. A part of the company went on horseback; and a few laughing, chatting natives brought up the rear. We climbed the hills for two hours, and then found ourselves where we could see from ten to twenty miles in different directions. Beautiful, indeed! Thousands of hills gracefully rounded, charmingly green, with lovely little valleys between, and often a stream of water sparkling in the sunshine, here and there, as it journeyed on to the sea — this in the foreground. Beyond, on one side, rose the mountains like a strong bulwark, and, on the other, the ocean, grand in its massiveness. I could only stand and wonder and admire in silence.

Word had been sent to the natives around, and they gathered for a service; after which our picnic company separated, part going home, the rest journeying on to Tafamasi (plain of sour milk) to spend the sabbath. Mr. Pixley of Inanda had promised to meet us there, and we found him waiting to welcome us.

It seemed a little amusing, and yet interesting, to be entertained by a black gentleman and family; but we were very politely and comfortably served, and were glad that we came.

The first sound I heard sabbath morning was the ringing of the bell for prayer-meeting, beginning at sunrise. At half-past ten, the station people and children came in for Sunday school; and

from that time, until two, they continued to come, and then numbered two hundred or more.

As this congregation was too large for Benjamin's house, the missionaries and a few others occupied chairs in the veranda; while the company generally sat on benches, or on the ground, directly in front. They all quietly listened to two sermons with only a few minutes' rest between them; and we hope that much good seed was thus sown in the hearts of these dark-skinned two hundred. I longed to be able to speak to the people in their own language, and tell them of Christ their Saviour. One thing I could do, — I could sing; and in the afternoon Miss Day and I sang an hour or more with them, and taught them some new hymns.

We were very much gratified on seeing Benjamin wait on his wife, and show her various little courtesies. He also called all his family and servants, every night and morning, for worship; and all was done "decently and in order." These little things are more noticeable, because, in their heathen condition, the women wait on the men, and never eat with them. The wives are regarded as inferior, do the work, carry the burdens, dig, and make gardens.

Early Monday morning we ate our breakfast of coarse samp, bread, coffee, crackers, oranges, and *amasi* (thick milk, prepared in a way peculiar to the natives), and mounted our horses for a ride of eighteen miles; Mr. Tyler and Mattie going home, and the rest of us coming to Inanda: but that visit to Tafamasi, and the ride over those mountains, I can never forget. We had no road to follow, though there was a path most of the way; but this wound around hills where there was just room for the horse to walk — rocks above, and steep banks below, for a long distance. We crossed one stream several times, often being obliged to go up stone step banks, or down two or three feet at a time; and I had considerable sport jumping over deep gullies on horseback. Such wild, wild scenery! I cannot describe it.

PATCHWORK FOR MISSION SCHOOLS.

THREE parcels of patchwork have been received in Chicago, in response to Mrs Coffing's hint, ready basted, for little foreign fingers to complete, — one from Waterloo, Io., one from Princeton, Ill. The third gave no clew as to its origin; nor could the postmark be deciphered. Upon this we paid fifty-five cents postage, as it was sealed. Any such parcels need only be tied, and, now, that we have a missionary room, can be addressed to Secretary W. B. M. I., No. 77, Madison Street, Chicago. The donors will please accept our thanks.

Home Department.

ANNUAL MEETING.

THE Woman's Board of Missions of the Interior held its Seventh Annual Meeting at Elyria, O., Nov. 3 and 4, 1875, Mrs. Moses Smith presiding.

The first session was opened at ten o'clock Wednesday morning, by singing, and reading the Scriptures, followed by a few earnest words from the President, and prayer by Mrs. S. C. Bartlett.

THE TREASURER'S REPORT

was presented by Mrs. Bradley. The amount raised the past year \$21,600. This includes \$2,600 from the Pacific Board, of which \$2,000 went towards the Japan Home, \$400 to the Bridgman school in Peking, China, and \$200 to Mexico. The Japan Home has cost \$6,000, and is now furnished and occupied.

In the absence of Mrs. Blatchford, the

SECRETARIES' REPORTS

were read by Mrs. Leake. From them we gather that there are three hundred and ninety-nine auxiliaries, four State branches (in Michigan, Ohio, Wisconsin, and Missouri), and that we support twenty-seven missionaries in twelve of the missions of the American Board. Since our last Annual Meeting, Miss Rankin has visited seventy-seven places, forming, reviving, or aiding auxiliary societies.

There has been a revival at the Samokov boarding-school in European Turkey, and special religious interest in Guadalajara, Mexico.

Of our twenty-seven missionaries, six are new recruits to our working-force. Miss Spencer of Michigan has gone to Marash, Turkey; Miss Collins of Iowa, and Miss Whipple of Wisconsin, to Fort Sully, Dakota; Mrs. Curtis of Wisconsin, to Sisseton Agency, Dakota; while Miss Marsh of Wisconsin, and Miss Starkweather of Illinois, are about to join the Japan mission.

The list of our missionaries was diminished in September, by the death of our dear Miss Bishop, who for a year and a half had labored faithfully and successfully among the Dakota Indians.

The greetings of Baptist, Methodist, and Presbyterian sisters, were offered verbally; and cordial letters were read from secretaries of the Boston and Pacific Boards, the Philadelphia and New Haven Branches, and the Union Missionary Society.

The devotional meeting Wednesday noon was led by Mrs. Dr. Eddy of Detroit, who alluded to the floral decorations of the church, "as for a bridal," and expressed the hope that they would be typical of our closer union to Christ. The meeting was characterized by a succession of brief, earnest prayers, and a few verses of hymns, sung spontaneously; and few remarks were made.

The afternoon session was opened with prayer by Mrs. Monteith of Elyria.

BENEVOLENT GIVING.

Mrs. Heman Ely of Elyria introduced an informal discussion upon benevolent giving, by saying, that while one says she prefers to give all her yearly offering at once, and another says she enjoys giving at stated times, it may be well to inquire what are the teachings of the Bible in regard to the use of system in our benevolence. She hoped some one would speak of the importance of training children to give systematically and freely, and inquired whether the large contributions reported as coming from the Eastern States may not be considered as the result of early training in those churches. She hoped that such a state of things was growing up in Ohio, and that on this occasion there would be a full expression of feeling upon this subject.

Mrs. A. Monteith of Elyria said, that as we employed system in our family arrangements, so we should in God's service. As an earnest Christian would allow nothing to interfere with his attendance upon meetings, so nothing should interfere with his gifts. As Christ bore all for us, we should first set apart a portion of our substance for his work, then meet our own wants. She believed in giving often. Giving all at once, we throw off care; but we lose the benefit of having the subject constantly in mind. Giving a certain percentage, and giving often, increase love for Christ's kingdom.

Mrs. Streeter of Saybrook, O., spoke of the difficulties to be met with in country churches by those who seek to bring about a right state of feeling upon this subject. One difficulty is, that people do not want to take the trouble. They cannot see why a dollar is not a dollar, however it is given. The value of the reflex influence of giving frequently is not generally appreciated; nor is it

realized that the prevalence of a missionary spirit in a church is accompanied by increased spirituality. Farmers object, too, to weekly offerings, on the ground that their income is not weekly. Their crops require great outlay in the spring, the fruit of which they do not secure until harvest. It is difficult for the officers of benevolent societies, living as they must in large towns, to understand the difficulties of country people.

Miss West of Turkey said that her interest had been enlisted for years in this subject. It lies at the root of all missionary work. In her work in foreign lands, it had been her aim to train to systematic giving. She referred tenderly to her mother's teachings as affecting her character, and also to her own experience as illustrating the joy that comes from self-denial for the good of others.

Miss Peabody of Oxford, O., alluded to Miss Lyon's teachings upon this subject, thirty years ago. We often fail to do great things, because we will not do little things. The direction of the prophet to the widow whose store of provisions was almost exhausted, was, to go and first make a little cake for him, as God's representative, and then to supply the wants of herself and her child. This should be our rule. In recent conversation with Mr. Durant, who has invested two hundred and fifty thousand dollars in the school for girls at Wellesley, she said she supposed he would soon have a dedication of the building. "No," he said: "we will not dedicate, but consecrate. We cannot give away what was never our own." She attended a meeting of the Children's Missionary Society in Lake Forest, Ill. Some of the children had given a cent every day since they were born. The officers of the society were chosen from among the children; and their reports were prepared with the assistance of their mothers. Let us all go from this meeting determined to set apart something for God. Be sure you will be blessed, if you make first a little cake for Jesus.

Mrs. Boise of Grand Rapids, Mich., thought there was much gain from giving in little sums. We do not suffer from the want of the amount thus bestowed; and we know, from expenditures in other directions, how great an aggregate may thus be secured. Love and knowledge are both essential to benevolent giving. We must try to impress upon others that money given to God is a good investment. It will be doing good even after our own lives close.

Mrs. Kassick of Jackson, Mich., inquired, What is benevolent giving? There are many of those connected with our missionary societies who think, if they give money once a year, they do all that is required of them. Their prayers and thoughtful interest are not secured. How can we reach them? They will not come to meetings: they will not read our periodicals. When some method is devised for extending to them a knowledge of the missionary work, and the needs of a lost world, we shall have more benevolent giving. In thinking of this subject, the question has been suggested, "How much should I be willing to give for the people of the moon, of whom I know nothing?" Now, in regard to the heathen world, the great mass of the church-members have not much more knowledge than they have of the people of the moon; and their interest is proportionately small.

Mrs. Emily Huntington Miller said she thought the hope of a church was in training the children to give. Experience in four Sunday schools showed, that, where they contributed weekly, the amount of each collection was about equal to what had before been given monthly.

Miss West gave instances of persons taught in early life to set apart a certain percentage of their earnings for God's service, who afterwards became eminent for their liberality.

Mrs. Hubbell of Ann Arbor, Mich., commended the envelope system. She thought, if the envelopes were kept where the eye would fall upon them every day, the subject would be suggested, and good would result.

Mrs. Haskell said there should be system in regard to the choice of objects for benevolence. It does not seem wise to spend so much upon ourselves, and especially in building expensive churches, in proportion to what is given for work abroad. To give what is beautiful for the Lord's service is right; but ought churches to be burdened with a heavy debt?

Mrs. Mead of Oberlin expressed sympathy for farmers' wives. It is often difficult for them to get money to give away; but they can pledge time for *prayer every day*: they can *pledge an hour a month* for the meeting; and then the pledge of two cents a week will come very soon.

The exercises of the afternoon were closed by an address from Mrs. Chandler of India, the interest of which was enhanced by her display of Indian curiosities.

EVENING MEETING.

A public meeting was held in the evening, at which Mrs. Emily Huntington Miller read her missionary story, "The Parish of Fair Haven." This was followed by an address by Miss West of Turkey, giving vivid pictures of the people of that Oriental land. The audience was large, and listened with marked interest.

THURSDAY MORNING.

After devotional exercises, the Reports of State Secretaries and Branches were in order; Miss Metcalf of Ohio presenting hers in person, others being in the form of letters. A letter was then read from Dr. Clark of Boston to the effect, that, although the American Board found it necessary to make a reduction of seventy thousand dollars in the estimates for the coming year, they hoped, through the assistance of the Woman's Boards, to be able to carry on the woman's work without reduction. In order to do this, he asked our Board to furnish several thousand dollars more than was raised during the year just past. He recommended the formation of State branches in order to secure unity of plan and operation. This letter introduced the general subject of —

STATE ORGANIZATIONS

and their plans of work. Mrs. Kassick strongly advocated the organization of branches in all the States represented by the Board. Miss Metcalf was in favor of dividing thickly settled States. More work is needed in the way of personal effort among the churches than one secretary could do in so large a district as Ohio.

Mrs. Chandler referred to the New Haven Branch of the Woman's Board of Missions, whose territory includes but four counties; yet so thoroughly have the churches been enlisted, that twelve thousand dollars were raised within those narrow limits in one year.

Mrs. Fraser of East Toledo said she came from a dark corner of the earth, where but little knowledge on missionary subjects had penetrated. The need, in this respect, in North-western Ohio is so great, she could not keep still. She hoped that thorough State organization would bring the work nearer. Leaflets and other printed matter did great good; but some one was needed to go about among the churches to talk over the subject, and press its claims, to show that it is possible for us to do something for

others. Within the conference with which she is connected, the churches were poor (only one self-sustaining, and three had no place for holding meetings); but she believed ten dollars raised by them for the cause of missions would help them more than it would the heathen. She felt sure that the union of two or three conferences to form a branch was the only way to work up that part of the State.

Mrs. Streeter of Saybrook said, that, in the statement of the last two speakers, two extremes had met: one spoke of a region long and well cultivated; the other, of a district where Congregational churches are few and weak. Congregationalism was late in coming into Ohio; and the number and strength of the churches are still small, as compared with those of other denominations. But the great practical question seems still to be, Where is the money to come from to carry on this personal work? Most of those appointed in the different conferences to look after these interests in the churches near them are the wives of home-missionaries, who are only able, by the most rigid economy, to meet the wants of their families. "If we're expected to look to our own purses for money to meet these expenses, I can tell you the money isn't there." The Methodists, through their plan of church government, can speak with authority to the churches, apportioning to each its share of such expenses, and thus provide a contingent fund for carrying on the home department of the work. Can any similar method be devised for use among our churches? "My letters are not like Paul's; for they seem to have no power at all. When I meet the sisters at the conference, and we talk over the subject, some are led to think of it; and more of this direct personal influence is what is needed."

Mrs. Eddy of Detroit said, "'Giving will not impoverish, neither will withholding enrich,' is a rule of Christ's kingdom. Christ said, 'And I, if I be lifted up, will draw all men unto me;' and he will draw all treasures unto him also." She thought a fund might be raised in each State, as many are ready to contribute to home expenses, who will not give for the foreign work.

Mrs. Mead recommended that this subject of home expenses be referred to the State meetings.

Mrs. S. C. Bartlett moved, that we recommend the formation of one or more branches in each State; and that the whole subject be referred to a committee, who shall report at the next Annual Meeting.

This motion was carried, and the following committee appointed by the chair: Mrs. S. C. Bartlett of Chicago; Mrs. S. D. Arnold of Milwaukee, Wis.; and Mrs. G. F. Magoun of Grinnell, Io.

The report of the

COMMITTEE ON "LIFE AND LIGHT,"

appointed at St. Louis, was called for. That committee was only represented by letters from Mrs. Baker of Michigan, and Mrs. Magoun of Iowa, recognizing and approving recent modifications in the magazine, by which the amount of home and missionary intelligence will be enlarged, and, in view of them, advising its greater circulation by obtaining new subscribers.

Mrs. Baker writes, "Short, pithy articles from actual home laborers would add to the interest and value of the magazine.

Mrs. Magoun writes, same date, "If the short, pithy articles about the home-work would only be written, room would be found for them."

Mrs. Hawkes of Marietta, O., presented the following resolution: *Resolved*, That, in view of the recent improvements in "Life and Light," we regard the magazine as a still more valuable help in missionary work, and recommend that its circulation be largely increased. This resolution was adopted.

A string of beads, — literally a rosary, — presented by an Illinois lady of more than threescore years and ten, and made of rose-leaves gathered by herself, was exhibited by the treasurer, and offered for sale. The letter written by the giver was read; and, after adjournment, the chain was sold, bead by bead, realizing nearly fifty dollars.

The noon prayer-meeting was conducted by Mrs. S. C. Bartlett, and, as yesterday, was purely devotional.

THURSDAY AFTERNOON.

After prayer by Mrs. Dascomb of Oberlin, and report of committees, the discussion was opened upon modes of interesting the children, by Mrs. Parsons of Columbus. Various expedients were cited by different persons for interesting boys as well as girls. The following extract from a letter from Manhattan, Kan., was read: —

"Our children's work was an outgrowth of the Sunday school, and seemed a natural and easy thing to do. They devote garden-patches or certain fruit-trees, or a hen with her chickens, or any thing else they choose, to the missionary cause. If the 'hoppers'

take every thing, they contrive to earn it some other way. Last year we expected almost a failure; but, at the Sunday-school missionary concert in the fall, they reported \$22.75; and, where it came from, we could not tell. Very little is said to the children in public. They are reminded in the spring that it is time to begin their gardens; and an occasional word or two through the season keeps the interest up, and perhaps the parents do something toward that. In the fall, the amount, and the manner in which it was raised, is reported by classes."

The Report of the Committee on Dr. Clark's Letter was presented by Miss Evans of Painesville as follows:—

"Your Committee feel that the interesting and important letter of Secretary Clark demands more time than they have been able to give to it.

"While they exceedingly regret the necessity of the reduction which the prudential committee of the American Board feel obliged to make in their estimate of expenses for the coming year, they rejoice that this reduction does not extend to the work of the Woman's Boards. We rejoice that the work has been brought to us, and laid upon our consciences. We alone can meet the demand. We are to go forward in this work of enlightening our benighted sisters, and rescuing them from the degradation of their lives. The pertinent question is, How are we to do it?

"Believing that our success will depend upon faith and prayer, we urge a renewed consecration of ourselves to the work of Christ; meaning, by consecration, the actual practice of self-denial in our personal expenditures, and of self-sacrifice in our efforts to increase the interest of others in the foreign missionary work.

"We recommend that each auxiliary society shall pledge itself to an increased percentage in its contributions for the coming year; and that more vigorous efforts be made to secure the formation of auxiliary and juvenile societies in every Congregational church in the interior; and that these old and new societies shall be so pledged as to bring the contributions of this Board, for the coming year, to the sum of twenty-five thousand dollars.

"We believe that this can be done without diminishing interest or contributions in other directions, remembering, that at present only two and a half per cent of the benevolent contributions goes into the foreign work.

"We also recommend that we secure a closer relation between our missionaries in the field and their Christian sisters at home;

and that we cultivate a more vital interest in the work by actual acquaintance with our returned missionaries, who have long borne the heat and burden of the day, and to whom retrenchment means privation that *we* cannot understand."

An earnest discussion followed the recommendation that we raise twenty-five thousand dollars the coming year. That our efforts should be more vigorous, and the number of our helpers more largely increased, was the feeling expressed by many. It was finally agreed upon, that we should aim at thirty thousand dollars. The President spoke briefly of the responsibility implied in such a pledge; and, after prayer by Miss West, the Report was accepted, and the recommendation to raise thirty thousand dollars was adopted by a rising vote.

The closing exercises of the meeting consisted of brief

MISSIONARY ADDRESSES

from Mrs. Haskell and Miss West of Turkey, Miss Andrews of Tungcho, North China, and Miss Starkweather of Illinois, who expects soon to accompany Miss Marsh to Japan.

After a few earnest exhortations, the President closed the meeting with prayer, and the Board adjourned, to hold its Eighth Annual Meeting in Chicago next November.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

FROM OCT. 15, TO NOV. 15, 1875.

MRS. FRANCIS BRADLEY, TREASURER.

OHIO.

<i>Akron.</i> — Aux., for the salary of Mrs. Watkins, S. W. Ashmun, Treas.,	\$25 00
<i>Charlestown.</i> — Aux., Mrs. Thomas Hatfield, Tr.,	7 00
<i>Cincinnati.</i> — Vine St. Ch., Aux., Mrs. C. D. Palmer, Treas.,	25 00
<i>Edinburg.</i> — Aux., Mrs. B. E. Bingham, Treas.,	17 00
<i>Ellsworth.</i> — A friend,	1 00
<i>Geneva.</i> — Aux., for the support of a pupil in Samokov, Miss M. M. Kingsbury, Treas.,	20 00
<i>Madison.</i> — Aux., Mrs. William Hendry,	15 00
<i>Painesville.</i> — Aux., for the salary of Miss Parsons, Mrs. Beardlee, Treas.,	68 00
<i>Sandusky.</i> — Aux., for the Japan Home, Minnie Stone, Treas.,	25 00

<i>Ravenna.</i> — Aux., Mrs. E. R. Waite,	\$10 67
<i>Wayne.</i> — Aux., for the support of a pupil in Erzroom, Mrs. Reed, Treas.,	20 00
Total,	\$233 67

MICHIGAN.

<i>Ann Arbor.</i> — Aux., which, with previous contributions, constitutes Mrs. Corydon L. Ford and Mrs. Lester Latimer L.M.'s,	\$44 15
<i>Alpena.</i> — Aux., for salary of Miss Pinkerton,	25 00
<i>Grass Lake,</i>	16 02
<i>Hersey.</i> — Aux., Mrs. C. L. Wood,	10 00
<i>Kalamazoo.</i> — Aux., Mrs. W. H. McCourtie, Treas.,	25 00
Total,	\$120 17

ILLINOIS.

<i>Blue Island.</i> — Aux., Mrs. Wood, Treas.,	\$5 33
<i>Chicago.</i> — 1st Ch., Aux.,	80 45
<i>Chicago.</i> — New England Ch., Aux., for salary of Miss Chapin,	87 54
<i>Galesburg.</i> — Aux., of 1st Ch., Mrs. J. McKnight, Treas.,	14 00
<i>Geneseo.</i> — Aux., Mrs. A. H. Nourse, Treas.,	25 00
<i>Glencoe.</i> — Aux., \$22.50; S. S., \$19.22 for the Dakota Mission,	41 72
<i>Granville.</i> — Aux., Mrs. L. K. Warren, Treas.,	11 00
<i>Evanston.</i> — "Little Towel-Hemmers," for the support of a pupil in Miss Porter's school at Peking, of which \$1.00 was received for the sale of one <i>parasent</i> by Addie Parmelee of Erzurum, Turkey,	3 78
<i>Kewanee.</i> — Aux., for the support of Kalutka of Samokov, Mrs. C. C. Kully, Treas.,	13 00
<i>Millington.</i> — Mrs. Delia W. Jackson, the proceeds of sale of a rose-leaf necklace made by her,	50 00
<i>Princeton.</i> — Aux., for the school in Kobe, of which \$20 is from Mrs. Cyrus Colton, for a native teacher there,	34 70
<i>Quincy.</i> — Aux., for salary of Miss Evans, and to const. Mrs. Lucy M. Kingman and Mrs. Charlotte M. Spooner L.M.'s, Mrs. E. Littlefield, Treas.,	60 00
<i>Rockford.</i> — 1st Cong. Ch., Aux., of which \$20 is for a pupil in Miss Porter's school, the remainder for the salary of Miss Diamant,	91 90
<i>Waverly.</i> — Aux., for salary of Miss Evans, Fanny A. Thayer, Treas.,	9 25
Total,	\$527 72

WISCONSIN.

<i>Aroca.</i> — Aux., Mrs. Curtiss, Treas.,	\$1 85
<i>Beloit.</i> — Aux., of which \$25 is fr. Mrs. E. A. Fowler to const. Frances C. Fowler a L. M., Mrs. A. L. Chapin, Treas.,	30 00
<i>Koshkonong.</i> — Aux., Miss Hattie Barron, Treas.,	12 00
<i>Racine.</i> — Aux., for the Manissa school, Mrs. F. A. Miller, Treas.,	33 39
<i>West Salem.</i> — Aux., M. L. Clarke, Treas.,	25 00
<i>Whitewater.</i> — Aux., \$16.25 for the debt of the A.B.C.F.M.; \$13.75 for the salary of Miss Taylor, of which \$1 is from "Cheerful Workers," Mrs. R. Coburn, Treas.,	50 00
— "A friend," by Mrs. J. Porter, for a pupil in Miss Porter's school,	40 00

— "A friend," for home expenses,	\$6 00
Total,	\$198 24

IOWA.

<i>Davenport.</i> — Aux., Mrs. George Wing, Treas.,	\$27 00
<i>Des Moines.</i> — Aux. of Plymouth Ch., for salary of Miss Hillis, Mrs. A. L. Atkins, Treas.,	25 00
<i>Fairfield.</i> — Aux., of which \$5 is for a thank-offering, Mrs. S. Reed, Treas.,	16 00
<i>Garner.</i> — From friends of the cause,	5 00
<i>Iowa City.</i> — Aux., Florence E. Clark, Treas.,	30 00
<i>Lansing.</i> — Aux., Mrs. A. H. Houghton, Treas.,	34 50
<i>Mason City.</i> — Aux., Mrs. H. H. Sweet, Treas.,	8 00
<i>Ogden.</i> — "Busy Bees," for the Japan Home,	15 00
<i>Sibley.</i> — Aux., \$6.60; "Sibley Helpers," \$3.40; a summer visitor, \$5,	15 00
Total,	\$175 50

MINNESOTA.

<i>Zumbrot.</i> — "Prairie-Gleaners," Mary L. S. Barteau, Treas.,	30 00
Total,	\$30 00

MISSOURI.

<i>Breckenridge.</i> — Aux.,	\$6 00
<i>Kidder.</i> — Aux., Mrs. J. A. Temple,	5 00
<i>St. Louis.</i> — Pilgrim Cong. Ch., Mrs. Wm. G. Webb,	20 00
<i>St. Louis.</i> — 1st Cong. Ch. "Ready Hands," for the school in Ahmednuggur, India,	63 25
Total,	\$94 25

DAKOTA TER.

<i>Yankton.</i> — Aux., \$48 50; "Willing Hearts," \$10, of which \$25 is to const. Mrs. Edward B. Dudley a L. M., Sarah F. Ward, Sec.,	\$58 50
Total,	\$58 50

COLORADO.

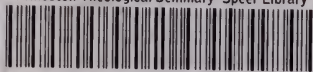
<i>Colorado Springs.</i> — Aux., Mrs. L. B. Ensign, Treas.,	\$3 20
Total,	\$3 20

MISCELLANEOUS.

Sale of pamphlets,	\$6 41
Sale of feather pictures given by Miss Allen of Mexico,	2 75
Total,	\$9 16
Total,	\$1,450 41

I-7 v.6/7
Life and Light for Woman

Princeton Theological Seminary-Speer Library



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